5.

THE
Returne of the renowned Caualiero Pasquill of England, from the other side the Seas, and his meeting with Marforius at London vpon the Royall Exchange.

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VVhere they encounter with a little houshold talke of Martin and Martinisme, discouering the scabbe that is bredde in England: and conferring together about the speedie dispersing of the golden Legende of the liues of the Saints.

(*)

If my breath be so hote that I burne my mouth, suppose I was Printed by Pepper Allie.

Anno. Dom. 1589.

PASQVILS RETVRNE TO ENGLAND.

Pasquill and Marforius.

PASQVILL. Thou art the man *MARFORIVS*, I looked for, though I little thought to meete thee so suddainly vpon the Exchange. *MARFORIVS.* Euer since you tooke shipping at Graues-ende, I haue had the disease of a Marchants wife, so loue sicke in your absence, that myne eye was neuer pulde from the Wethercocke, and longing like a Woman for your returne, I neuer sawe gale of wind blow merrilie out of the East, nor heard any Ship shoote off her Ordnaunce in the Thems, but I ranne presently to the water side to discouer your comming in; I wonder how I missed you? *PASQVILL.* Neuer maruaile at that, I haue learned to maske it; while some of *Martins* good freendes stood watching for me at Lambith bridge, I came to an Anker in Sandwich Hauen. But of fellowship tell me, howe hath my *Countercuffe* beene intreated? *MARFO.* It requireth a Summers day and a Winters night to tell you all. It was verie welcome to the Court, thankfullie receiued in both Vniuersities, the Cities of the Land doe giue you good speeches, as for the Countrey, after the plainest manner, with hart and good will they are ready to greete you with a Cake and a cup of Ale in euery Parrish. This onely is the thing that greeueth them, they know not what *Pasquill* is. They desire in all places of the

Realme to be acquainted with you, becauſe they would bring you intelligence thicke and threefolde, to further your volume of the liues of the Saints. *PASQ.* I thinke I ſhall prooue a ſtate man, my packets come in ſo faſt alreadie, that I beginne to ſwell in Bookes as bigge as *Surius*. If any deſire to knowe what I am, tell them that I was once a Barbour in Rome (as ſome report) and euerie chayre in my ſhop, was a tongue ful of newes. Whatſoeuer was done in England, Fraunce, Germanie, Spaine, Italie, and other Countries, was brought to me. The high and ſecrete matters of Lordes, Ladies, Kings, Emperours, Princes, Popes, & Monarchs of the world, did ring euerie day as ſhrill as a Baſon about my doores. In memory whereof, as *Mercurie* turnd *Battus* to a ſtone for bewraying his theft, it is thought that one Pope or other, miſtruſting the ſlipprines of my toũg, bleſt me into a ſtone to ſtoppe my mouth. Others affirme, that the Cittie of Rome, to requite mee with honour when I dyed, erected me a little monument of ſtone, with a bodie, heade, and hands thicke and ſhort, anſwerable to my ſtature, and ſet it vp in the open ſtreete, where I aſſure you I haue ſtoode manie yeeres in the rayne, my face is ſo tand with the Sunne, and my hyde ſo hardened with the wether, that I neither bluſh when I byte any man, nor feele it when any man byteth me.

MARFO. I wonder how you were able to continue there? *PASQ.* To heare euery mans talke that paſſed by, was better then meate and drinke to me. In ſteede of apparrell, in Summer I wore nothing but paper lyueries, which manie great men beſtowed vpon me to their great coſt; in Winter, I care for no colde, becauſe I am a ſtone. *MAR.* I beſeeche you Sir tell me, how came you into England? *PAS.* Beeing once ſomwhat buſie with Signor *Iacomo*, about a pretie wench kept at Freſcata for the Pope his Fathers tooth. *Gregorie* the thirteenth, *terque quaterque*, ſhooke his white head at me with ſuch a terrible looke, that I was a feard hee would haue ſmytte my head into Tyber with a Thunderbolt. Neuertheleſſe, the olde man beeing of a mylde diſpoſition, and very mercifull, I receiued a pardon for that fault. At the laſt, hearing the Scholers

lers of the Engliſh Seminarie merrie, as they returned from their Vineyarde, and full of fine tauntings when they talked of the Sectes and opinions ſpronge vp in England, I ſtole out of Rome by night, to make tryall my ſelfe of the trueth of theyr reports. When I came to England, for the good will I carried to my olde occupation, I entred at London into *Sprignols* ſhop, where the firſt newes I heard among two or three Gentlemen, as they were a trimming, was, of a *Martiniſt* a Broker, the next doore by, which with a face of Religion, hauing gotten other mens goods into his hands, was but newe run away, and left his wife to the charitie of the Parriſh. With this tidings, I grew verie inquiſitiue to know what *Martin* was? A knaue quoth one; a theefe quoth another; he teacheth the Courte a Religion to robbe the Church. And ſome of the Cittie that fauour him, apt Schollers to take ſuch an eaſie leſſon, begin to practiſe theyr cunning vpon their neighbors. Hauing gotten this thred by the end, I neuer left winding til I came to the paper that made the bottom. I frequented the Churches of the Pruritane Preachers, that leape into the Pulpit with a Pitchfork, to teach men, before they haue either learning, iudgment, or wit inough to teach boyes.

MAR. I pray you Sir, why doe you call them Puritanes? *PAS.* *A pruritu.* They haue an itch in their eares, that would be clawed with new points of doctrine neuer dreamed of; and an itch in their fingers, that woulde be noynted with the golden *Æmulatum* of the Church. I knowe they are commonly called Puritans, and not amiſſe, that title is one of the marks they beare about them. They haue a marke in the head, they are ſelfe conceited, *They take themſelues to be pure,* when they are filthie in Gods ſight; They haue a marke in the eye, theyr lookes are haughtie; They haue a marke in the mouth, a verie blacke tooth, they are *A generation that curſſe their father.* *MAR.* How now Caualiero, are you com to Scripture? *PAS.* Dooſt thou thinke, *Marforius*, that *Paſquill* hauing ſtoode ſo manie yeeres in the ſtreets of Rome, heard ſo many famous Clarkes, eſpecially father *Sware* the Spa-

Three marks of a Puritan.
1. PRO. 30. 12.
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niarde, and the sifted Greeke witte of Father *Augustine*, and hauing spent so much time in priuate reading the best Bookes that might stirre vppe my deuotion, I would skippe ouer the Booke of all Bookes, the holie Bible? No, no, I haue that volume in my hands, when many a *Martinist* hugges a drabbe in his armes, as you shal perceiue by the liues of the Saints. I tarrie but for one packet of information frō Essex side, and that worke shall come out of the Presse like a bryde frō her chamber, spangled & trapt, with a full caparizon of the ornaments of this present age. *MAR.* The Owles Almanack is expected at your hands as well as that. *PAS.* That is a peece of seruice not to be neglected in his time. I haue there sette down all the vpstart Religions in this Land. The Anabaptists; the Family of Loue; the seuen capital hæresies for which som haue beene executed of late yeeres in Suffolke; the diuersities of Puritans and *Martinists*, with a number more which you shall heare of when that Booke is Printed. A lamentable spectacle it will be, to see so many faces in one hoode. But GOD knoweth, (before whom I stand) I desire not to cast it out as a block in the waies of men, for any to stumble at, or to stand at defiance with all Religion; but as a Sea-marke to discouer the quicksands of newe Religions.

I haue heard that *Bernardin Ochin*, a man of great learning, whom I knewe in Rome to be the first founder of the order of the Capuchines, being once tucht with the finger of Gods spirite, began to detest the superstitions of the Church of Rome, and fled to Geneua. The same man had a desire also to visite England, and during the time of his remaining heere, he found so many blind Sects and Religions within the land, that he turned backe like a dogge to his owne vomit, and in some sorte he fell into the biace of the Church of Rome againe. Vnhappie man, that beeing once lightned, looked backe to that Scicilian Ætna, that spues vp smoake and sulpher into the world, to put out the eyes of men; Vnhappie England, that by the diuersities of opinions in Religion, sette so many handes to his shoulders to thrust him downe, that was so ready with a turne,

to

to ouerturne. Howe these newe pampred factions at this day, haue shaken the harts of many of her Maiesties louing people, and made them Chamælion like, capable of any faith saue the right, I leaue it to them that looke into it. *MAR.* Take heede what you say, it is a common report that the faction of *Martinisme* hath mightie freendes.

PAS. Thats a bragge *Marforius*, yet if there be anie such, I shall find them in the end, and against the next Parliament, I will picke out a time to pepper them. Though they were as high as the maste, as sure as the tackling, as profitable as the fraught, and as necessarie as the sayles, when the shippe is in danger, ouerboorde withall. What meaning soeuer some men haue in it, I am assured, that it can neither stand with policie nor with Religion, to nourish anie faction in ciuill matters, much lesse in matters belonging to the Church. *Quid prodest si vos contineat vna domus, et separet diuersa voluntas?* What auaileth it, (saith one) for men to be shrowded vnder one rooffe, if they be not of one hart? One secret faction in a Realme dooth more hurte, then any generall plague or open warre. The pestilence and the sword are two heauie scourges in Gods hand, that deuoure many thousands of men in a little time, yet they reach no further then the bodie, but a faction deuours more, and sweepes away both bodie and soule together. Though the Iewes at the siege of Ierusalem, were presled by their enemies without the walles, and punished with such a mortalitie within, that the carkases of the dead did dunge the ground, yet they neuer went to the wall, till they grewe to be factious, & fell to taking one another by the throate. Giue me leaue a little *Marforius*, to shift my sayles, and come towardes Italie. They that were wise prophecied long before of the state of Rome, that it should neuer decay but by diuision. Which came to passe. For when the factions of *Sylla* and *Marius*, *Cæsar* and *Pompey*, *Anthonie* and *Lepidus* brake foorth, the florishing Cittie beganne to cast her leafe. The great Empire of great *Alexander*, like a flame of fire in a heape of flaxe, when it was at the highest, did shed it selfe suddainlie in the ayre, and

DIVISION.

One of these factions was the faction of the zealous reformers.

came

came to nothing by the dissentiõs of those that succeeded him. The proude neck of the Græcians, for all their wisedom, was after the like manner brought vnder the Persians and Macedonians. If we rolle our eyes at one side into the bosome of our neighbour Fraunce, wee shall perceiue, that although it were many times inuaded in the skyrts of the Countrey, by the Romans, yet it remained inuincible, till *Cæsar* toke holde of the discords within the Realme. My head is full of water, and my cheekes be wette, when I thinke vpon Constantinople, whose particular iarres, layde her gates open to the Turke, vnder whose captiuitie she groneth to this day.

Note

A faction in a Kingdome may wel be compared to a spark of fire, it catcheth hold at the first in some obscure corner, in a Shoppe, in a Stable, or in a ricke of Strawe, where it lyeth couert a little time, but by little and little it gathers strength, till it reare it selfe vp to great houses, Pallaces, & Princes Courts, and at last it rageth and ouerruns whole Cities & Countries, without quenching, before they be vtterly ouerthrowne. In the time of *Iustinian* the Emperor, about the credite and aduancement of two colours, Blewe and Greene, there grew in Constantinople two mightie factions, which made such a head the one against the other, that in one day it cost many thousandes of men their liues, and the Emperor himselfe was brought in great hazard, both of his Empire and his owne person. Vpon as light an occasion in the Dukedome of Florence, for the two colours of Blacke and White, verie pestilent quarrels began there, and the factions of the *Bianchi* and the *Neri*, breaking forth like a lightning out of the Clowdes, scourde & wasted the Country where they went. These were but litle sparks in the rushes, that euery man treadeth on, and very trifles at the first, yet you see how foule a Cockatrice may be hatcht of so small an egge. If I shoulde rip vp the stomacks of some in England, when wee consider the brawles, the Garboyles, the tragicall exclamations for Church apparrell, may wee not say that England is falne into that fantasticall faction of Florence for Black & White? Wher had this brable his first beginning,

Note gentle Martin.

but

but in ſome obſcure corner, in the tippe of the tongue of ſome blind Parlor-preacher in the land, in ſhoppes, in ſtalles, in the Tynkers budget, the Taylors ſheares, and the Sheepheardes Tarboxe? I doubt not *Marforius*, but it will wither where it ſprang, and ende at where it began, in ſhame, and ignoraunce. Thou knoweſt that the ſureſt proppe of all Princes, is to promote true Religion, and to keepe it inuiolable when it is eſtabliſhed, for this is the well tempered Morter that buildeth vp all eſtates. *He that honors me*, (ſaith God) *I will honor him*. But this chopping & changing of the Religion of the land (which was acquited of accuſations in the time of the famous K. *Edwarde* the ſixt, and now aduaunced by the happy raigne of the Queenes moſt excellent Maieſty, & approued by the wiſedom both ſpiritual & temporal, of the whole Realme, & confirmed by a generall conſent in the high Court of Parliament) is nothing els, but to picke out the Morter by little and little, that at the next puſhe, *Martin* and his companions, might ouerthrow the ſtate, and make the Emperiall crowne of her Maieſtie kiſſe the ground.

Where there is a diuiſion foſtred, there can be no continuaunce of the preſent ſtate, GOD himſelfe hath taught it vs. MATH. 12. *Martins* cheefe practiſe, in the Prouinces of Englande where I haue wandred, is, to perſwade the ſimple, that her Maieſtie layeth ſuch a logge vppon their conſciences, as they ought not beare, whereuppon they preſume to make a ſhrewde ſcruple of their obedience, and begin to bounde like a Colt that would caſt his ryder. Hath God powred ſo many bleſſings, vpon the Church of Englande, by the very often, and very miraculous preſeruations of her ſacred Maieſties royall perſon, and therby giuen teſtimonies out of Heauen to the Religion of the Lande, and dares *Martin* attempt to make a doubt bothe of it, and her? Credit me *Marforius*, this burſting the ſinew of peoples obedience to their naturall Prince, cannot be doone, but for a miſchiuous intent, what viſor ſoeuer they ſette vppon it. I would faine knowe what ſhould be the reaſon, that ſo manie hundreds of thouſands in this Realme, haue hetherto humbled

themselues at the feete of one person? can it be because shee is mightier then all they, she beeing but one, & they many millions; she a woman, and they men? Is it any terror, thinke you, of the big bodied Holberders that guarde her Maiestie? No *Marforius*, if there were not some wonderful matter that withhelde them also, euen they might be giuen ouer to a reprobate sence, to bende euery man the point of his Holberd at her. If we search it till the worlds ende, we shall find no other cause of this sweet harmonie of peoples harts, that remaine faithful and flexible to the shaking of her princelie finger, but onely this, the Religion of the Lande. When *Martin* shall be suffered to displace GOD, that now dwelles in the bosome of her Maiesties louing people, and buz slaunders of Religion into theyr eares, whereby they may conceiue, that her highnesse by the maintenaunce of the Gospell, hath shutte vp their saluation in close prison, and that it mooues God in his wrath to drawe the Sworde against her and the Realme, (as *Martin* himselfe auoucheth) what other consequent may we looke for, but that euery Pruritane transported with the heate and the ignorance of his zeale, wyll be as readie as a Papist, to lift vp his hande against her, which mischiefe I beseech God to returne into their bowels. How odious and how dangerous innouations of Religion are, Secretarie *Machiauell*, a politick not much affected to any Religion, discloseth by the example of Fryer *Sauanarol*. He was a man like *Martin*, sprong vp in such a time as *Martin*, when Spayne, Fraunce, Rome, Arragon, and the Emperour, entred a league to make warre altogether vppon the Venetians. *Sauanarola* boasted of Reuelations, and secret conferences, held betweene the holy Ghost and him; *Martin* brags hee is a speciall man, raysed vp on a suddaine by the spirit of God for the good of England, as if GOD had beene a stranger to vs all this while. *Sauanarola* made a bragging proffer, which he neuer performed, that he would passe through the fire, for the confirmation of his doctrine; *Martin* hath vaunted he wil seale his opinions with his hart blood, but you may see by the starting holes hee seeketh, that hee neuer meant to keepe hys

promise.

promise. *Sauanarola* brought himselfe & his followers to confusion at last; and so will *Martin*. I muse howe any state man can abide to heare of innouasions in Religion where the truth is preached? There is but one God, which cannot be deuided, if he could, hee were not GOD. All his graces tende to a gathering together of Gods people in a vnitie of Faith, not to a scattering into diuers Faythes, wherein the principall grace of a *Martinist* consisteth. Looke vnto the Heathen, the accusers of *Socrates*, made choise of this accusation aboue all others, as a matter very worthy of death in him: that he was a fellow that sought to sette a newe stampe of his own vpon theyr Religion. One of the first Lawes that *Romulus* layd, as a ribbe of yron into his gouernment, was, *Deos peregrinos ne colunto*. 1. Cor. 2. 12.

Take a patterne if you wyll, from priuate Families. What a pittifull thing is it to see, two Religions in one house? where the Father and the Sonne, the Husband & the Wife, the Maister and Seruaunt, are of diuers faythes, the ioynts of that house begin to gape, and the fall of that house is to be feared. The diuersitie of opinions in so high a degree as is Religion, cannot choose but diminish the loue and respect, that the one of them should carrie vntothe other. The Sonne will be careless of his dutie to his Father, whom hee takes to be a reprobate; the Father will make but slender reckoning of the Son, that beleeues not as hee beleeues. The Wife will giue little reuerence to that Husbande, whom she imagineth to be damned; The Husband wil be rough and rigorous to such a Wife as obeyes not him; The Seruaunt wyll neuer giue due honour to his Maister, when hee iudgeth him to be the bondslaue of the deuill; The Maister will as hardlie protect that Seruaunt, whose hart he perceiues not to bee with him.

As then the gouernment of Common-weales, was first drawne from the gouernment of priuate houses, so that which is the ruine of priuate houses, growes in time to be the ruine of Common-weales. I haue taken a little paine to visite diuers of the Courtes, Benches, Sessions, that are helde in this Lande in her Maiesties name, by vertue of her authoritie, but

I neuer ſaw ſo bolde, ſo open, ſo barbarous contempt of magiſtracie, in any other part of the whole worlde, as I haue ſeene heere. Such canuaces made, ſuch ſtales ſet, ſuch traynes layde, ſuch platformes drawne by the factious, to bring theyr Superiours into contempt, and yet they prooue ſo ridiculous in euerie ſteppe they tread, that I am ready to ſtand on my noſe whē I trace them out.

I was once in Antwerpe, when great ſute was made to the Maſters of the Engliſh houſe, (by a Gentleman then emploied in the Queenes affaires) for the entertaining a Preacher amōg them, both to teach & to miniſter the Sacraments there vnto thē. The requeſt was ſoone graunted, & *Trauars*, a fellow that delighteth in obliquitie, was the man that was brought thither, when he came, he had neither taken the Orders of the Miniſterie, nor any lycence to preach, according to the gouernment of the Church of Englande, but ran into a corner among the French to receiue it there. At laſt, one of the Miniſters of thoſe Churches, came with him to the companie, and made a ſollemne proteſtation before thē all, that he founde Maſt *Trauars* a fitte man for the deuiding of the word, and deliuerie of the Sacraments. *Hac oratione finita.* Sweete Maiſter *Trauars*, *quem oneris cauſa nomino*, for I beare him on my backe till my tale be ended, at the firſt iumpe read a Statute made in Scotland (for Church gouernment) to the naturall Subiects of the Queene of Englande, and tolde them he woulde followe that. I would gladly be reſolued in this place, whether *Trauars* dyd not begin very pretilie to play the Pope, in taking vppon him to diſcharge her Maieſties Subiects of the allegiance they owe to theyr naturall Prince, and in ſtealing away from the crowne of England, as many engliſh harts as would harken to him, to tranſlate them at his pleaſure to a forraine power? As he layde his foundation in diſſention when hee began to be a builder in Gods houſe, ſo hath his worke vnto this day proſpered, the whole frame I perceiue is fallen vppon him. They that were diſcreete, ventured couragiouſly to ſette a leauer at him, & neuer gaue ouer till he was remooued.

The

Paſquill and Marforius.

The Chronicles of Englande, and the daylie encloſures of Commons in the Land, teach vs ſufficiently, howe inclinable the ſimpler ſort of the people are to rowtes, ryots, commotions, inſurrections,and plaine rebellions when they grow brainſicke, or any new toy taketh them in the head: they neede no *Trauars* nor *Martin* to encreaſe their giddines. It ſhould ſeeme that the graund Prior of Fraunce, (a man now dead) had gotten ſome taſte of theyr diſpoſition, when in a Sonet that hee made for his own pleaſure, to paint out the natures of all Nations, he touchtthe pryde, the wantonnes, the mutabilitie, and the mutinies of the Spaniard, the Italian, the French, and the Scotchman, and to the ſhame of this Nation, hee giues the Engliſhe a daſh ouer the face with a blacke coale, and ſayth: *Traiſtre Angloi*, the Engliſh man is a Traytor. This is the grounde, the Popes and the King of Spayne, theſe many yeeres haue choſen to themſelues to worke vpon, and vſed the Engliſh in nothing more,then in matters of high treaſon. Therefore I would wyſh the whole Realme to iudge vprightly, who deſerues beſt to be bolſtred and vpheld in theſe dangerous times,either they that haue religiouſly & conſtantly preached obedience to her Maieſties louing people, or they that with a maske of Religion diſcharge them of theyr obedience?

MAR. Speake ſoftly *Caualiero*, I perceiue two or three lay theyr heades at one ſide, like a ſhyp vnder ſayle, and begin to caſt about you,I doubt they haue ouer-heard you. This Exchange is vauted and hollow, and hath ſuch an Eccho,as multiplies euery worde that is ſpoken by Arithmaticke, it makes a thouſand of one,& ympes ſo many feathers into euery tale,that it flyes with all ſpeede into euery corner of the Realme.

PAS. All the better for me, when I lacke matter to talke of, I may reſorte hether to take vppe a little newes at intereſt.

MAR. I maruaile *Caualiero*, that you preſſe not the *Martiniſts* with much Scripture, they are great quoters of cõmon places if you marke them. *PAS.* Therin they are like to a ſtale Curtizan, that finding herſelfe to be worne out of credite, borroweth the geſture of a ſober Matron, which makes

her to euery one that knowes her, the more abhominable; for the common sorte whistle at her for her pride, and the grauer sort spyt at her for her impudencie. Howe whorishlie Scriptures are alleaged by them, I will discouer (by Gods helpe) in another new worke which I haue in hand, and intituled it, *The May-game of Martinisme*. Verie defflie set out, with Pompes, Pagents, Motions, Maskes, Scutchions, Emblems, Impreases, strange trickes, and deuises, betweene the Ape and the Owle, the like was neuer yet seene in Paris-garden. *Penry* the welchman is the foregallant of the Morrice, with the treble belles, shot through the wit with a Woodcocks bill, I woulde not for the fayrest horne-beast in all his Countrey, that the Church of England were a cup of Metheglin, and came in his way when he is ouer-heated, euery Bishopricke woulde proove but a draught, when the Mazer is at his nose. *Martin* himselfe is the Mayd-marian, trimlie dreste vppe in a cast Gowne, and a Kercher of Dame *Lawsons*, his face handsomlie muffled with a Diaper-napkin to couer his beard, and a great Nosegay in his hande, of the principalest flowers I could gather out of all hys works. *Wiggenton* daunces round about him in a Cotten-coate, to court him with a Leatherne pudding, and a woodden Ladle. *Paget* marshalleth the way, with a couple of great clubbes, one in his foote, another in his head, & he cryes to the people with a loude voice, *Beware of the Man whom God hath markt*. I can not yet find any so fitte to come lagging behind, with a budget on his necke to gather the deuotion of the lookers on, as the stocke-keeper of the Bridewel-house of Canterburie; he must carrie the purse, to defray their charges, and then hee may be sure to serue himselfe.

MAR. Peace, *Cauteliero*, your tongue will be slitte if you take not heede, I haue heard some say, you should wringe for this geare if the Queene were dead. *PAS.* Tushe, thou art but a crauin *Marforius*, if thou feare that; hadst thou but one droppe of that water in thine eye, which the Seruaunt of *Elisha* the Prophet had, when he discouered so many Chariots of fire about his Maister, thou shouldest see the Prayers of the

Church

Church of Englande, flie vppe into heauen for her Maieſtie, and returne againe with Oliue-branches in their mouthes (like the Dooue that was ſent out of the Arke) to bring tydinges of peace and long life vnto her highneſſe. Theſe wonderful preſeruations of her royall perſon, which the eyes of this Land euery day behold, are euident tokens, that GOD hath a worke for her to doe; there is a nayle to be knockt into *Siſeraes* head, before ſhe be called from the earth. But whē extremitie of age ſhall ende her daies, I am of the minde of many thouſandes in this Land. *MAR.* What is that? *PAS.* He ſhal doe me a pleaſure that cuts my throate. *MAR.* I perceiue your abode in England, hath made you participate with the nature of an Engliſhman, where you ſette downe your reſte, you are verie reſolute, and it appeareth by your conceit, you were able to range a fayre battaile of Scriptures to charge your enemies, if you were driuen to lead your forces out.

PAS. It greeues me *Marforius*, to behold, that by reaſon of this newe faction, crept into the harts of the moſt vnlearned of all the Miniſterie, the Preachers of England begin to ſtrike and agree like the Clocks of England, that neuer meete iumpe on a point together. Whereby either the hearers of theſe contentions, ſhould ſay, as the Auditors of the Philoſophers did in times paſt, that the truth is buried in a pitte where it cannot be founde; or els be perſwaded at the laſt, that GOD hath mocket them, and left the way of ſaluation vnto men, as vncertaine, as the way of *Hanniball* in the Alpes. It is very ſtrange, that the Goſpell hauing beene planted in this Lande by thoſe reuerend Biſhops that are gone to GOD, men that watered their labours with their owne blood, Chriſt ſeeing this pernicious impugning of all that, which by his Saints and holy Martirs he hath left vnto vs, hee ſhould be now compelled to come ouer our ſhinnes with the ſame rebuke that hee gaue to *Philip* and the reſt of his Diſciples, *Haue I beene ſo long with you, and haue you not knowne me?* Hath Chriſt been ſo long, ſo freelie, ſo learnedlie, ſo zealouſly preached in this Land, and muſt wee nowe on a ſuddaine, (as if God had ſhewed vs a iuggling IOHN. 14. 9.

caſt)

cast) grope for him againe in a Puritans budget, stuft full of raylng & reuiling Pamphlets? I am sure the Apostle teacheth
IAME. 3.17. me, that the wisedom which is of God, is *Pure* and *Peaceable:* if it be pure, it cannot cõmunicate with that taste of the deuils tongue, which is a slaunderer by his occupation. If it be peaceable, it is without faction, & neuer runs into the dãgerous gainsaying of *Core*, whose sinne could not choose but be very great, because the punishment thereof was very great. But I feele by the pulse of a Puritane when I touch him, that his disease is the very Apoplexie of the Donatistes, *Quod volumus sanctum est.* What soeuer they like, is Apostolicall, be it neuer so bad: and and what they mislike is Diabolicall, be it neuer so good.

I shall neuer forget that man of God, Maister *Iohn Foxe*, who though he neither sought Benifice nor Bishoprick in the Land, yet whẽ some of the faction came vnto him with a Scottish Minister, and brought him certaine Articles of Religion, (coyned in a Mint among themselues) desiring him to set his hand vnto them, the teares rolling downe plentifully vpon his face, he reiected them all with a sharpe reproofe. An other time, when *Paget* fawned vppon him, full of play, like a wanton whelpe, whose worme was not taken out of his tongue, the good Father, encountered him in London in an open streete with this greeting, *God send thee a right minde to thy crooked gate.* A good Prayer beleeue mee for this dogged generation, that is euer barking against the Moone, and as men that are troubled with sore eyes, they think any light or Religion better & wholsomer then that they haue, because they want learning to discerne and iudge of that they haue. Yet they think I warrant you, to carrie all away with censoricall lookes, with gogling the eye, with lifting vppe the hand, with vehement speeches, when the Wine which they broach vnto the people, is the very poyson of Dragons, and the gall of Aspes, prest from a bitter Grape that neuer came out of Gods Vintage.

Aquitanicus Prosper found this to be the cause of all contention in the Schooles of Philosophers and Rhethoritians *Seipsis ducibus vtebantur.* Euery one that had a whirlegig in his braine, would

wold haue his own conceit to goe currant for as good paiment, as any infallible grounde of Arte; And I perceiue the priuie traine that giues fire vnto all this Gunſhot, that hath beene ſo latelie diſcharged at God, and good men in the Church of England, is an ouerweening that *Martin* hath of himſelfe, when he would haue that to be the meaning of the holy Ghoſt, that his maſterſhip imagins. It pleaſeth his worſhip, in his Proem to his cokiſh concluſions, to make himſelfe merry with the Biſhop of Wincheſter for ſaying, *I am not of opinion, that, Vna ſemper debet eſſe œconomia Eccleſiæ*, yet preſently he fetcheth his feas himſelfe, and leapes very boldlie ouer head and eares, when hee auoucheth, that *Chriſt, his Apoſtles and holie Martirs, are of opinion, that the gouernment of the Church, ſhould alwaies and in all places be one &c.* without ſetting downe any one teſtimonie of Chriſt, or Apoſtle, or holy Martir in that behalfe. Good Byſhop, his opinion muſt be refuſed, and *Martins* opinion muſt be receiued; euery Gooſe of maſt *Martin* muſt goe for a Swan, and whatſoeuer he ſpeakes, muſt be Canoniall.

MAR. But for all that, though *Martin* forgot himſelfe ſuddainlie in that ſtreine, beeing ſomwhat eager of his Game, when hee toſt the learned Fathers opinion like a ball with the Rackit, and made full account to bandie the whole Biſhoprick away, yet in other places he quoates Scripture. *PAS.* Hee coateth Scriptures indeed, for he is light of foote, & ouer-runs them *Marforius* in euery place. *Qui in Euangelio quod vultis creditis, vobis potius quam Euangelio creditis.* They that beleeue what ſoeuer they luſt in holy Scriptures, are a generation that giue more credit to themſelues than to the Scriptures; therefore it were good (ſaith a godly father) for ſuch people, to tell the worlde plainlie, that they make no reckoning at all of anie Scriptures. And I aſſure thee, if that man may be taken for a fugitiue and a Rebell, that runnes to the enemie and forſakes his Prince, thoſe ſimple creatures may worthilie be denounced to be runnagates from God, and from her Maieſtie, that forſake this ſweete gouernment, vnder which they haue manie yeeres enioyed the true preaching of the Goſpell, to beſpeake them a

new fashion of Religion at *Martins* shoppe. Yet is there nothing so familiar in their mouthes, as *Templum Domini*, and *Verbum Domini*, The Temple of the Lorde, and the worde of the Lord: they take the word by the nose with a paire of Pinchers, & leade it whether soeuer it pleaseth them. But there wil be a day of account, when GOD, (by whose finger the worde was written) shall reuenge the forcible entries they haue made into his possessions, & punish euery sorrow they haue plowed vpon his backe. They are the very Spawnes of the fish *Sepia*, where the streame is cleere, and the Scriptures euidentlie discouer them, they vomit vp yncke to trouble the waters, and labour to bring Religion to this passe, that as *Appio* the Gramarian reports of himselfe, he called forth *Homer* out of his graue, onely to aske him what Countriman he was, and who was his Father? So now we must either burne all the Bookes and famous Libraries in the worlde, and take *Martins* assertions for vndoubted *Maximes*, or els fetch vp the Apostles by coniuration, to demaund of them whether we be right or no?

As I came through Fraunce *Marforius*, I was desirous to ryde from the one ende to the other of Clara Vallis, where I found the last will and Testament of S. *Bernard*, standing in this forme vpon his Tombe. *Tria vobis fratres, obseruanda relinquo, quæ vt potui obseruaui. Primo. Nemini scandalum feci, si quando incidit sedaui vt potui. Secundo. Minus semper sensui meo quam alterius credidi. Tertio. Læsus de lædente nunquam vindictam petii. Ecce charitatem, humilitatem, patientiam, vobis relinquo.* *Bretheren* (saith he) *there be three thinges that I bequeath vnto you to be obserued, which as well as I could I haue obserued my self. First, I neuer gaue scandale vnto any person, if I did, I pacified the matter to my power. Secondlie, I stood vpon mine owne conceite lesse then I did vpon other mens. Thirdly, when I was wronged, I neuer sought reuenge. Beholde, Charitie, Humilitie, and Patience I bequeath vnto you.* This good Father shall ryse vppe in iudgment to condemne *Martin*. Had he beene fearefull of giuing anie Scandale vnto the worlde, his vncharitable Pamphlets had neuer seene the Sunne; Had hee giuen lesse credite to his owne

S. Bernards wil standing at thys day vppon hys Tombe.

censures

cenſures and opinions, than to the cenſures and opinions of better men, ſo many good Scriptures had neuer been wreſted, ſo many flowers in Gods Garden had neuer been defaced. Had he been ready to ſuffer wrong without wringing of reuenge out of Gods hand, he would neuer haue thundred & lightned at ſo many rare men, whoſe learning and vertue is a pricke in his eye, and a ſtrong watch that intercepts euery paſſage vnto his Hierarchie. Let him ſwell while he burſt, with the worde in his mouth, ſo long as hee breaketh the rule of Charitie, and cares not whom he ſtrike, ſo the edge of his tuske may haue a lighting place, wee may eaſily ſee what is within him. *Infælix lolium & ſteriles dominantæ auenæ.* Scripture is often in the typ of his tongue, but Cockle is the graine wee reape with him. It is the propertie of *Martin* & his followers, to meaſure Gods mouth, by theyr owne mouth, as you ſhal ſee in the May-game that I haue promiſed you: for there you ſhall haue a number of ſtrange Notes vpon the Text, ſome of them gathered from *William Dike* at S. Albanes, in his clarklie Paraphraſes vppon S. *Luke* and S. *Iohn*, ſome haue beene brought me from other places, & ſome I gathered my ſelfe, in an aſſemblie of the brotherhood at Aſhford in Kent. I went thether with a Student of Cambridge to a ſollemne exerciſe, and comming in the habite of Schollers, we preſſed ſomewhat boldly into their companie to dine with them, aſſuring our ſelues to finde ſome new ſeruice at theyr Table. When the Dinner was doone, one of them read a Chapter, euery man keeping his place ſtill; The roome was full of Artificers, men and women, that ſate rounde about vppon ſtooles and benches to harken to it. The Chapter was, the 1. Cor. 3. which being read. The reader began firſt to vtter his conceit vpon the Text, in ſhort Notes, then it came to his next neighbours courſe, and ſo in order Gloſſes went a begging, and Expoſitions ranne a pace through the Table, till they came to me, whom they deſired to open my mouth among the reſt, I vtterly refuſed to vndertake the taske, notwithſtanding, I was ſo wonderfully vrged, that I coulde not any way ſhift thē off, and ſomewhat I ſpake among them. When I came to the

ende of my cariere, my companion was requeſted to pricke it for company with his freendes. I needed no Minſtrill to make me merrie, my hart tickled of it ſelfe, when it came to his turn, becauſe I knew him to be a Gentleman well ſtudied in Philoſophie, but he had not yet medled with Diuinitie. He choſe the thirteenth verſe of the Chapter to diſcourſe vpon. Where the Apoſtle ſaith, Euery mans worke ſhall be tryed by fire. But to ſee how brauely hee trotted ouer all the Meteors bredde in the higheſt Region of the ayre, to ſee how louingly hee made the ſence of the Apoſtle, and *Ouids* fiction of *Phaetons* firing of the world to kiſſe before they parted, and then howe ſouldier-like hee made an ende of his manage with a double reſt, was ſport enough for vs to beguile the way, as we trauailed backe againe from thence to Canterburie.

I haue brought many a propper note out of that meeting, for euery mans ſpirit at the Table, had two bowts with the Apoſtle before hee left him, and one whilſt another ſpake, had a breathing time giuen him to whiſper with the holy Ghoſt, to know what ſhold be put into his head to vtter, againſt it came about to his courſe againe.

MAR. Truſt mee *Canaliero*, I take this to be the odde peece of worke of all that hetherto you haue ſpent your time in, I trauaile like a woman with child, till this be out. But haue you not heard *Cooper* at Paules chayne, and the reſt of the men that are commended to your eares by *Martin Senior*? *PAS.* I haue followed them alſo, and I finde them fitte to preach vpon Bellowes, and Bagpipes, and blowne Bladders, they are ſo full of ventoſitie, that I cannot come at their matter for winde and words. *MAR.* What ſay you to *Dike* of S. Albanes, how like you him? *PAS.* *He is an Aſſe, he is an Aſſe*, quoth a learned Gentleman of Lyncolnes-Inne, that went thether to heare him at the laſt Aſſiſes, and found him ſo bald, ſo bare, and yet ſo bold to flie into heauen with a fewe ſicke feathers, that *Mouit Cornicula riſum*. Thys generation hath a little ſmacke of one of the plagues of Ægipt, they skippe very luſtily into priuate houſes, and fill our eares full of croking like the Frogges

of

of Ægipt. *MAR.* What ſhoulde be the cauſe of theſe new Sect-maiſters? *PAS.* This miſchiefe hath many fountaines, which I will reduce for thy ſake into a little compaſſe. One cauſe I finde to be meere ignoraunce. GODS Church is compared to an Armie, well ordered and ſette in good aray. In an Armie you haue manie Commaunders, Corporals, Sergiants, Leiutenants, Captains, and Coronels, yet not all of equall authoritie, but all vnder the direction of one Generall, for the better leading in and out of the whole forces: and in Gods Church, as it hath grown great, companies cõming daily in vnto it out of euery tongue, and Tribe, and Countrey, and Nation, ſo all Eccleſiaſticall and Chriſtian Hiſtories, and Antiquities teache vs, that there hath beene a diuerſitie of learned and skilfull leaders, ſome higher, ſome lower then others in theyr places, and all vnder the controlment of one Generall, Chriſt himſelfe, for the greater terror of Hæreticks & enemies of the Church, and for the grace, the beautie, and order of euerie Cornette and Enſigne in the ſame, which is a thing glorious in Gods eye, becauſe he is the GOD of order. But the *Martiniſts* (ſillie wretches) ignorant and vnlearned men, vnfitte for any eminent charge in the Church themſelues, ſeeke to drawe euery place in this Campe royall to an equalitie with thẽſelues. A prepoſterous humor noted in the Eccleſiaſticall Hiſtories, diuers that were ſette beſide the Cuſhion when Biſhoprickes were a dealing, ſought to make Biſhops equall with euery Miniſter. In this daungerous attempt, I finde the three plagues that GOD threatneth for peoples ſinnes, to be powred out at this day vpon the Church of England. Firſt. *The Sworde is vpon the right eye, and the right hand:* what ſoeuer is right in the Church of England, is wounded by the *Martiniſts*, a crooked generation, that loues to ſwym ſide-long with the Crabbe. Secondly. *Like people, like Prieſt* begins now to be verified: the Preachers of the faction, (like Puppets in a motion) begin to ſnappe and to turne, and to ſpeake, what, and when, and howſoeuer the people will, at whoſe tables they are fed like Geeſe in the Capitol, to gaggle at euery man that is againſt them.

CANT. 6. 9.

Thirdly. *Beautie* and *Bandes*: the two ſtaues that God vſes like a Sheepheard to guide his people, are knapt in ſunder. *Beautie* is burſt; for our order is turned into cõfuſion: *Bandes* are burſt alſo, for our vnitie is fallen into diſſention. The maine poſte whereuppon the Bucklers, the Armour, the imaginarie Trophes of the faction, is hanged vppe for the ſimple to gaze and wonder at, is onely this, *The Church of England hath committed fornication with the Church of Rome, and tript out her foote like a ſtrumpet, to euer deuiſe of mans braine that hath paſſed by her.*

Heerein I ſee the Churches caſe, is *Suſannaes* caſe, this accuſation of incontinencie is framed againſt her, by ſuch as haue ſought to be incontinent with her themſelues. Had *Suſanna* proſtituted her body to the Elders, her credit had neuer beene called into Queſtion by her accuſers: had the Church of England, giuen vppe the keyes of her Coffers, to bawdes, beggers, and Banckroupts, the reuerend Elders of *Martiniſme*, had neuer put vppe any Billes of endightment againſt her the laſt Parliament. But as the ſtorie ſaith, that *Daniell* was rayſed by GOD to acquite her, and conuince euery ſcatterer of falſe reports, I thinke before I end, Signor *Paſquill* of Englande, wyll proone the man, that muſt ſette a gagge in the mouth of *Martin* the great, and cut vp an Anatomie of all his knauerie. Me thought *Vetus Comædia* beganne to pricke him at London in the right vaine, when ſhee brought foorth *Diuinitie* wyth a ſcratcht face, holding of her hart as if ſhe were ſicke, becauſe *Martin* would haue forced her, but myſſing of his purpoſe, he left the print of his nayles vppon her cheekes, and poyſoned her with a vomit which he miniſtred vnto her, to make her caſt vppe her dignities and promotions.

Thys indeede is the marke that *Martin* ſhootes at, whereby you may ſee that one cauſe of *Martiniſme*, is a collop that dropt out of *Mydas* noſe, a deſire of Gold. This is the roote of all the miſchiefe, by this many men are faſt lockt in the deuils ſnares, many ſoules are thruſt through with many ſorrowes. Thys beeing the ground maſter *Martin* hath made his choiſe of, when he caſtes his accounts, and ſurueighes howe little witte and howe

little might hee hath to goe thorough with his building, like a furious beaſt wrapt in the cordes where hee cannot ſtirre, after many a vayne plunge which he giues to breake away, when he ſees his labour loſt, tranſported with a rage, he roares and he fomes, and ſets himſelfe downe in the Scorners Chayre.

Though Babies and fooles ſtagger, and ſtande amazed to beholde their newe pranckes, yet almoſt the meaneſt in Gods Schoole knowes, it is no ſtrange thing, that the Church ſholde be vexed with ſuch enemies. In the time of holy *Dauid* the King, the Church was aſſaulted by a kinde of people, whoſe mouthes were as Quiuors, and theyr tongues as Shafts, that did ſhoote very ſecretly at the beſt men. Vnto this kinde of people, holy men of God haue giuen ſundry tytles, and thereby, as it were, clapt many Brandes vppon theyr backes, to make them knowne to be rotten Sheepe of the deuils foulde. They are termed to be *Bulles of Baſhan, Foxes, Serpents, Vipers, Woolues, Spyders, Theeues, Firie-ouens, Falſe-ioyes,* & a great many names more of like honor, they haue wonne in the fielde, and borne away the prize in euery age.

A yeere would ſcarce ſuffer me to diſcouer them all at large. Yet that I may touch at euery Coaſt which I haue deſcried, they are called *Bulles,* becauſe they doſſe out theyr hornes againſt the truth; *Foxes,* becauſe theyr conſpiracies, and incontinencies, theyr vnchaſte and diſordered life, ſhewes them to be tied together by the tayles like *Sampſons* Foxes, but their heads be looſe, they ſhake off theyr obedience to their natural Prince. *Serpents,* becauſe they glide vpon theyr bellies, *No ſin* among ſome of them, *from the nauell downward. Vipers,* to giue light and eſtimation vnto themſelues, they teare open the bowels of theyr owne Damme, and liue by the death of her that bred them. *Woolues,* In outwarde appearaunce, they are like to the dogge, and make a ſhewe to the world they would keepe the Sheepe, but all theyr deſire is to kill the Sheepe. *Spyders,* becauſe they ſucke out theyr mallice from very good hearbes, and ſpynne with great ſtudie an vnprofitable webbe, good for nothing but to catch Flyes. *Theeues,* they breake in by night into

Gods

Gods houſe, and would ſpoyle though it were with the bloode of the Saints. *Firie-oueus*, they haue a ſcorching breathe, and when they are drawn, they deliuer a batch for the deuils tooth. And to wind vp their vertues in a word or two, they are *Falſe-toyes*, their ſubſtance is brittle, and their Bookes be Glaſſe, giue thē but a ſlop, they run to a powder. What grounde they haue gotten by their practiſes among the witleſſe, I neede not tell you, ſeeing *Martin Senior* is ſo forward to tell you himſelfe, that he hath a hundred thouſand in the Lande, readie to lift vppe a new Presbitery with priuate hands. Though I know that he lyeth loudlie, yet it were not amiſſe *Magna componere parvis*, and to looke to his fingers, that he be not as readie when hee ſpyes his time, to lift vp a newe Prince.

After GOD had once brought his Church out of Egipt, by the hand of *Moſes*, there wanted neither Iebuſite, nor enemy a long time to flye in her face, and to hinder her paſſage to the Land of promiſe; And ſince God led his Church in this Land out of the bondage of Rome, by the conduct of her excellent Maieſtie, there neuer yet wanted Papiſt, Atheiſt, Browniſt, Barowiſt, Martiniſt, Anabaptiſt, nor Familie of Loue to bid them battaile, that their courſe to Gods Kingdome might be ſtopt. But in all their attempts it fareth with them, as it deoth with the Wraſtler within the Lyſtes, he winnes now and than, not becauſe he is ſtrong or impoſſible to be ouer-come, but becauſe the match that he deales withall is weake; *Martin* hath made ſome head, in ſome parts of her Maieſties Dominions, not becauſe his worſhippe is inuincible, but becauſe hee hath closde with the clowted ſhoe, and got a little credite by mens infirmites.

MAR. By your leaue, *Caualiero*, they ſay *Martin* hath great vpholders. *PAS.* It may be ſo to, ſome few that are as readie as himſelfe, to rob the Church: though hee ſtand in theyr boſoms like the Graſſe vpon the houſe to ſcape the Clergies Sickles, *Paſquill* will haue a hooke to pull him down. In the mean
PSAL. 37. ſeaſon, his ſtate is as the Graſſe vppon the houſe, they that are wiſe and religious doe paſſe by him, but they neuer bleſſe him,

as

as men doe the croppe vppon the grounde. Curſes I haue read and heard of many that haue followed their humors, that haue affected any pillage of the Church. When *Symon* the mutinous (vppon a particuler grudge hee bare to *Onias* the high Prieſt) had enformed *Seleucus* the King of Aſia, of the Churches Treaſure, the King ſent *Heliodorus* his Treaſurer, to ſeaze it to the Crowne: *Heliodorus* came like a Foxe, to viſit and reforme the diſorders of Cæloſyria and Phænice. When the high Prieſt perceiued, that reformation was his errande, but golde he ſought, the graue countenance of *Onias* was ſtriken down, and the people beholding their Father heauie, ranne ſome to the Temple, ſome to the Cittie-gates, ſome ſtood in their windowes looking out, ſome gadded vppe and downe the ſtreetes, like *Bacchus* Froes, franticke for the time, and all ioyntly lifted vp their hands, their eyes, and their voice to heauen, for the defence of the Church Treaſure. *Heliodorus* was no ſooner entred the Treaſurie to take the ſpoyle, but there appeared to him a terrible man in Complet Armour of Gold, mounted on a barbed Horſe, which ranne fiercelie at the Kings Treaſurer, and trampled him vnder foote. Therewithall appeared alſo, two men of excellent ſtrength and beautie, whipping and beating him with ſo many ſtripes, that hee was carried out of the place ſpeechleſſe, and without any hope of life at all.

2. MAC. 3. Martins Viſor.

But becauſe *Martin* will ſay the Bookes of the Machabees are Apocrypha, and *Sprignols* man told me (as he trimd me the other day) that there is a new Barbar in London, about to ſhaue the Bible, wherin he finds ſomwhat that he would haue cleane diſcarded, I will deale with ſuch Scriptures, as preuent them of all euaſions. How dangerous it is to gelde the Church goods, the end of *Ananias* and *Saphira* ſhal witnes for me, for though their death was the puniſhment of their ſinne in lying, yet I truſt *Martin* will graunt me, that they were drawn to that ſin by the corde of Sacriledge. And if a greedie deſire of withholding that from the Church which thēſelues had giuen, was of force to open ſuch a windowe to the deuill, that they were preſently giuen ouer as a pray to the iawes of hell, to lye and

ACTS. 5.

dissemble with the holie Ghost, howe many foule sinnes, and howe many greeuous plagues are to be feared in this Lande, which alreadie hang at the ende of the lyne of *Martinisme*, and would speedilie be puld vpon our heads, if we should but beginne to take that from the Church, which we neuer gaue? It may be, Maist e *Martin* will flappe mee in the mouth with his politique reason, that it is good for the Realme, to maintaine their warres by the Church reuenewes, because forraine inuasions are dailie looked for. But to meete with his wisedome at the halfe sword, I remember that Ægipt in the time of *Ioseph* the Patriarche, felt so extreame a famine, that the fift parte of the Lande was sold to releeue the Lande, yet the Patriarche in all this care he had, both of the Countrey and the King, to succour the one, & enrich the Coffers of the other, neuer attempted any sale of the lande of the Priestes, nor once diminished the same. If the holie Patriarche in so great extreamitie, neuer venturde to alienate the possessions of Idolatrous Priestes, though it were to the releese of a whole Kingdome, with what face dares anie politique in the world, curtoll the maintenance of the Church of God, and vntile the houses that by religious Princes haue beene consecrated to Gods seruice?

GENE. 47. 22 26.

Let vs see the good that ensueth of their deuices, & let England be warned by the præsidents of other Nations. *Celce* the Constable of *Gertrund* King of Burgonie, hauing vnder the authoritie of the king his Maister, enriched himselfe with the goods of the Church, was one day in the Church at his deuotion, and as he hearde the Prophet read, that proclaimes a woe vnto them that ioyne house to house, and land to land, he gaue a shrike suddainlie in the congregation, and cried out, this is spoken to me, this curse is vpon me, and vppon my posterite, and afterward died miserablie. In Fraunce, *Lewes* the sixt, surnamed the great, was once a protector of the priuiledges of the Church, for perceiuing that the Conte *de Clermont*, the Lord *de Roussi*, the Lord *de Meugn*, the Lorde *de Beauuieu*, and others, had rifled the Bishopricks and Churches within the Realme, he caried Armes in the defence of the Church against them,

them, and compelled them to reſtore their robberies to the Church againe. The ſame King *Lawes* the great, vrged wyth extreame neceſſitie in his age, beganne at the laſt, to pull the Church himſelfe. But S. *Bernard*, (one of the Lampes of the Church of GOD in thoſe dayes) ſollicited the King with diuers Letters, exhorting him fatherlie to giue ouer that courſe: at the laſt, perceiuing that neither entreatie, nor reproofe was able to withdraw him, he began to darte out the thunderbolts of the Church, and to threaten him, that hee ſhoulde ſhortlie feele the iudgment of God vpon him, which ſuddailie came to paſſe, for by the ſuddaine death of the young Prince his eldeſt Sonne, the ſtaffe of his age was broken.

MAR. You haue made Signor *Canaliero*, a ſad diſcourſe, yet I feare all this will not ſaue the Biſhopricke of Elie, from ſhiuering it ſelfe into many peeces. *PAS.* What remedie *Marforius?* Though I be but a ſtone, I am not ſo ſenceleſſe to preſume like a *Martiniſt*, to teach her excellent Maieſtie how to weare a Crowne. Her highneſſe beeing ſo richlie furniſhed, with ſo rare and high graces from aboue, and knowing which way to hold the Scepter of the defenders of the faith, better by her owne experience, than by the wiſedome that is euery day powred into her boſome by the counſels of others, for *Paſquil* to come in nowe with any aduice for her, were to caſt (God wot) one little droppe of water into the Sea. Therefore whatſoeuer I haue alreadie ſpoken in this behalfe, or ſhall vtter hereafter, when *Martin* or his Maiſter prouokes me to ſingle Combat, I cowch it heere with all dutie and humilitie at her Maieſties ſacred feete.

I know the humor of a *Martiniſt* to be ſuch, as *Dauid* deſcribed long agoe, *Our tongues are our owne, who is Lord ouer vs?* PSAL. 12. 4. An ambitious deſire to ſitte in the doores of euerie mouth to be ſeene and talked of, hath made thē ſurfet, and ſhaken them with many colde fittes of the Feuer of *Eutydimus*. Hee was a wrangling Logician, that had rather ſay any thing, then ſeeme to be conquered in diſputation, which made him as a man mad and impudent, to maintaine by argument, that *his dog was his*

father, and the father of all the world, he grew so peruerse and so slippery in his conclusions, that he proued as quick as an Eele in euery quirke, the harder he was griped, the sooner hee slipt out of euery hand. But *Pasquill* is made of another temper, hee acknowledgeth the least Magistrate in the Land to be Lord of his tongue, & the Lawes of this Country, to be the curbe that God & her Maiestie haue made for vnrulie mouthes, least her people should gore one another like brute beastes. *Pasquill* offereth his back to S. *Bernards* discipline, far from the contentions of *Martin* and *Eutydimus*, he giueth lesse credit and authoritie to his own wit, than to the least of all those that he findes to be men of more learning and iudgment then himselfe.

Martin cryes out (as if he had already poysoned the springs head, where the whole Realme shold fetch water) *Let the Court alone*, he saith he knowes what a wonderfull working the hope of gaine and of gold hath in that place, yet *Pasquill* is resolued, that her excellent Maiestie, (as hetherto she hath doone) will continue still her princelie fauour to the Priuiledges of the Church of England, and giue the blessing to it that *Moses* gaue to the Priest-hood of the Tribe of *Leui*, and pray for thē. First, DEVT. 33.8. *That the Urim and Thummim may be among them*, wisedom and knowledge for the peoples good, and that when they offer vnto the Lord, *The work of their hands may be accepted.* Next, that God in his mercie would *Blesse their substaunce, and smyte theyr enemies quite through the loynes, that they may neuer rise againe.*

MAR. Inough *Caualiero*, the Clock strikes eleuen, and the Marchants come in to the Exchange apace, I think it were best to talke no longer here. And seeing *Martins* matters begin to be whust, it were good in my iudgment to suppresse your volume of The liues of the Saints. *PAS.* Nay *Morforius*, I must haue three courses of the Launce with *Th. Cartwright*, before I leaue. Hath *Martin* made him his God, and thinketh he to escape my fingers? I will be with him to bring, from the very first rocking of his cradle, to the last penny that hee payd for purchasing. What? shall I neuer take the faction without hypocrisie? wold a man think this companion were persecuted

by

by the Church of England, that in the heate of his perſecution is ſo braue a purchaſer? Goe toe bother *Thomas*, tell your neighbors about you, *Rogers* of Bifielde, *Fen* of Couentry and the reſt, that I keepe a Regiſter of all the Puritane purchaſers in the Realme, & I meane to be Clarke of their Audit for theſe ſeauen yeres, my Paten is already ſealed. *MAR.* Seeing you will forwards with the works you haue taken in hand, giue me ſome direction for the priuie diſperſing them when they come out. *PAS.* I would haue thee principally, to drop ſome of thē down at *Penrie* the Welch-mans haunt. *MAR.* Where is that? *PAS.* Tut, I perceiue you know nothing. At the ſigne of the ſiluer forke and the toſted cheeſe, where the Painter to bewray both his abuſe of the Scriptures, & his malice againſt the Church, hath drawne him his word with a Text-pen, *Zelus domus tuæ comedit me.* A ſpeeche holy *David* did vſe, when the zeale of the Church did eate vp the Court, and a ſpeeche now deſcribing the ſpirit of *Penrie*, that would faine turne the Church of the Lande to a toſted cheeſe, that the zeale of the Court might eate vppe her. *MAR.* You ſaid in the ende of your *Countercuffe*, that you would ſende vs a Comentarie vpon *Martin Iunior*, I forgot till now to aske you what is become of that? *PAS.* I fell that night into a traunce, wherein mee thought I ſaw a very golden wit performe that matter, with ſo keene a tooth, and ſuch a pleaſant grace, that I gaue ouer to him, and farthered The liues of the Saints, as much as my leyſure would giue me leaue. And credit me, when I came to the life of the myncing Dame of Rocheſter with the golden locks, whoſe conceipt was ſo quick, that ſhee caught a childe whilſt her husbande was from her, as her clappe was ſo ſuddaine, that no body knowes how it came, or how it went, for ſince ſhe was deliuered, (paſſe & repaſſe) the childe was neuer heard of: ſo my pen was as ſwyfte as the poſt-horſe of the Towne, I ran a great deale of ground in a litle time about her cauſes. But who commeth yonder *Marforius*, can you tell me?

MAR. By her gate and her Garland I knowe her well, it is *Vetus Comœdia*. She hath been ſo long in the Country, that ſhe

is ſomewhat altred, this is ſhe that called in a counſell of Phiſitians about *Martin*, and found by the ſharpnes of his humour, when they had opened the vaine that feedes his head, that hee would ſpit out his lunges within one yere. And I promiſe you ſhe prophecied very truly of him, you may ſee by the Bookes that he ſet foth laſt, that his ſtrength is ſpent. *PAS.* I haue a tale to tell her in her eare, of the ſlye practiſe that was vſed in reſtraining of her. In the meane ſeaſon *Marforius*, I take my leaue of thee, charging thee vpon all our old acquaintance, and vppon my bleſſing, to ſet vp this bill at London ſtone. Let it be doone ſollemnly with Drom and Trumpet, and looke you aduance my collours on the top of the ſteeple right ouer againſt it, that euery one of my Souldiers may keepe his quarter.

PASQVILS PROTESTATION
VPPON LONDON STONE.

I Caualiero Paſquill, the Writer of this ſimple hand, a young man, of the age of ſome few hundred yeeres, lately knighted in Englande, With a beetle and a bucking tub, to beat a little reaſon about Martins head, doe make this my Proteſtation vnto the World, that if any man, Woman, or childe, haue any thing to ſay againſt Martin the great, or any of his abettors, of What ſtate or calling ſoeuer they be, noble or ignoble, from the very Court-gates to the Coblers ſtall, if it pleaſe them theſe dark Winter-nights, to ſticke vppe their papers vpon London-ſtone, I will there giue my attendance to receiue them, from the day of the date heereof, to the full terme and reuolution of ſeuen yeeres next enſuing. Dated 20. Octobris. Anno Millimo, Quillimo, Trillimo, Per me venturous Paſquill the Caualiero.

MAR. Brauamente Signor. This deuice (I perſwade me) will haue his working, aſſure your ſelfe I wil put it in execution. Is there any thing els you would haue me doe? *PAS.* Yes, if I thought you were at leyſure, you haue been very buſie I perceiue about *Martins* death, and though he liue yet, it may be you prophecie of his end. Yeſter-night late, olde *Martins* Proteſtation in Octauo was brought vnto mee, I ſee by the

volume, hee languiſheth euery day more and more, the pride of his fleſh is ſo much falne, that you may tell euery bone in hys body now. I pray thee *Marforius*, after the *Soldateſcha bravura* of diſplaying my Banners vpon London-ſtone, ſend this Piſtle to *Martin* by the next Poſte.

Caualiero Paſquill of England, to Martin the great, Wiſheth more Wit and learning, and a better minde.

MAy it pleaſe your Maſterdom to vnderſtand, that by the laſt Butterflie you ſent abroad, you tel me a tale of a dry Sommer, and proteſt that you ſeek not to ſtannch the hote thyrſt of any couetous Courtier, with the Biſhoprickes of the Land, but to ſhare thē amongſt the Miniſterie. Fie, fie, doe not you know that a lyer muſt haue no ſhetle memory? If you looke eyther to your former works, where you vrge the ſpoyle of the Church for the maintenaunce of wars, or to your ſon Martin Senior, a man that hath ſlept in his fathers boſome and knowes your minde, in exhorting his yonger brother, to reſigne the care of Church reuenewes to the Court, you ſhal find your ſelfe takē with an ouerture. Paſquill is not ſo blind, but he ſees Martin to be a man, that goes two manner of waies: and peraduenture he followed your laſt packe of Bookes to the verie Gates where they were carried in. A chip of ill chance, you haue loſt your iugling ſtick, your conueighance is ſuch, that you ſhatter, and carrie not halfe ſo cleane as your freends would haue you. You ſay this quarrell will neuer be determined but by blood. All the better ſay I, Paſquill will be the firſt that wyll lay down his life vpon the cauſe. God hath hardned my face againſt the faces of men. I haue already made vp my reckoning of euery danger that may enſue. It is neither loſſe of liuing nor life, nor ſo blind a bob as BLIND ASSE, that will ſcare a Caualiero from this honorable fight he hath vndertaken. The wiſe & learned (to whoſe iudgmēts I appeale) ſhall cenſure vs both. To meet with your affixes at euery great poſt & place of cōcourſe, by Gods helpe, I will hang ſuch a payre of pendents at both your eares, before it be long, that whoſoeuer beholds you, ſhal ſay, Don Diego di Martin, hath an idle braine. You brag you haue giuen M. D. Bancroft ſuch a ſliue ouer the ſhoulders, as the credite of hys Chaplenſhip ſhall not recouer. Thongh the learning and honeſtie of the man doe very much credit him, with all that are eyther learned or honeſt of themſelues, yet ſeeing you come to his Chaplinſhip, I cannot forbeare you, but tell you plaine, that halfe a looke of his honourable Maiſter, ſhall giue hime more credit in England in one day, then Martin or all his crew ſhal be able to robbe him of while the world ſtands, though they ſwell at him with enuie like a neſt of foule Toades, till their bodies ſplyt, and poure out theyr bowels vppon the earth. I haue many other things to lay to your charge, which I purpoſe to wink at, vntill your Dialogue be ended, but then Syr, becauſe you tell me you are yet vnmaried, I wyll take downe your breeches for altogether.

Caualiero Paſquill.